

The New Model Seder

GOLDBERG EDITION



The Prayer Book Press of Media Judaica, Inc.

Recommended arrangement of the items on the Seder plate:

BAYTZAH
roasted egg

Z'ROA
roasted bone

MAROR
bitter herbs

KARPAS
green vegetable

HAROSET
chopped apples,
nuts, and wine

(A dish of *grated* horseradish may be used as the second Maror.)



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The New Model Seder

GOLDBERG EDITION

This edition is dedicated to Manuel Slutsky and Paula Slutsky



This text is compatible with earlier editions.



SHALOM!
WELCOME TO OUR SEDER!

We are here to celebrate, once again, the very first festival the Jewish people ever observed. The first Pesah took place in Egypt thousands of years ago. Many Jews consider Pesah the most beautiful of all our holidays, and they love it in a special way.

When we think of Pesah we think of the warmth and joy of the Seder. The Seder brings together families and friends who eat and drink together, sing and pray together, and recite together the old—yet always new—story of the Exodus from Egyptian slavery.

Each Seder guest has a copy of the Haggadah. "Haggadah" means "to tell" and that is the purpose of the Seder—to tell the dramatic and exciting events that Pesah recalls.

When we join in reading the Haggadah we fulfill the Mitzvah, the duty, that the Torah commanded long ago: "You shall tell the Pesah story to your children in the days to come."

Seder means "order." There is a set *order* for all the things we do at the Seder. There are also special foods, each of which reminds us of some part of the Pesah story.

At the head of the table is a Seder Plate with the following foods:

Z'roa—a roasted bone. This can be either a bone of an animal or even the neck of a chicken. The Z'roa reminds us of the special lamb which was offered on Pesah in the ancient Temple in Jerusalem.

Baytza—a roasted egg. In ancient days, on each of the three pilgrimage festivals, (Pesah, Shavuot, and Sukkot) a sacrifice was offered in the Temple. The roasted egg reminds us of that Festival offering.

Maror—bitter herbs. Horseradish may be used. This is a reminder of the bitterness and the hardship of our people's slavery in Egypt.

Haroset—a mixture of chopped apples, nuts, cinnamon, and red wine. This reminds us of the clay and mortar used by the Israelites when they made bricks for the pyramids, which they built for Pharaoh.

Karpas—a green vegetable, usually parsley or celery. The Karpas is a reminder of springtime, the season of Pesah, when nature blooms again and awakens our hope.

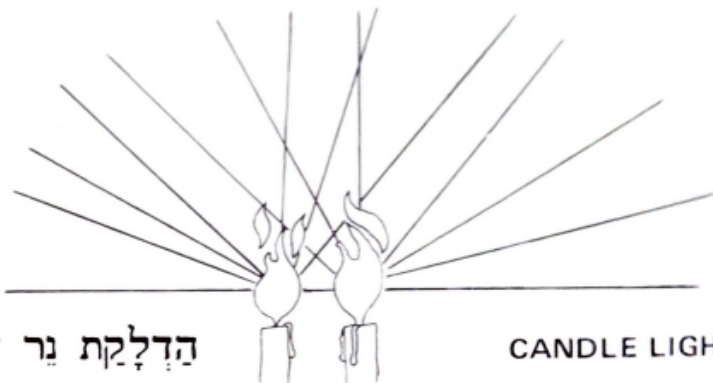
THE SEDER TABLE ALSO HAS

Three whole Matzot. They are placed in a special Matzah cover which has a separate compartment for each. The three Matzot represent the two loaves of bread which are used on each Shabbat and Yom Tov, plus a special piece of Matzah for Pesah. Each Matzah also represents the three groups into which the Jewish people were divided in ancient times: Kohayn, Levi and Yisrael.

Wine. During the course of the Seder we drink *four cups* of wine. We will learn the reason for this practice later in the Seder.

Salt Water. We will use this for dipping of the Karpas.

Cup of Elijah. A large wine cup is in the center of the table in honor of the prophet Elijah. We shall explain why before we welcome Elijah towards the end of the Seder.



הַדְּלָקַת נֵר שֶׁל יוֹם טוֹב

CANDLE LIGHTING

We welcome every Shabbat and every Yom Tov with the lighting of the candles. As we light these candles in honor of Pesah, we pray that their brightness and warmth may bring joy and hope to us and to all our dear ones.

The candles are lit. On Friday evening, add the words in brackets.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל וְשֶׁבֶת וְשֶׁל יוֹם טוֹב.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁחַיֵּנוּ וְקִיּמָנוּ וְהִנֵּי עָנֵנוּ
לְזִמְנָהּ הַזֶּה.

Praised are You, Lord our God, Ruler of the universe, who has taught us the way of holiness through Your commandments, which include the Mitzvah of kindling the (Shabbat and the) Yom Tov candles.

We thank You too, dear God, for keeping us alive and in good health so that we are able to celebrate this festive day.



קידוש

THE KIDDUSH

Leader: We have come together to celebrate the oldest holiday on the Jewish calendar. During this Seder service we shall recall and retell the thrilling story of our ancestors' going out from slavery to freedom. As we remember this moving chapter in our people's past, may we learn to appreciate more deeply the freedom we enjoy. May we also learn to care about all those who are not yet free. May we join in working for the day when all people everywhere shall be free from tyranny, from poverty, and from war.

In gratitude to God, who wants all people to be free and who has put a love of freedom in our hearts, we rise to recite the Kiddush over the first of the four cups of wine.

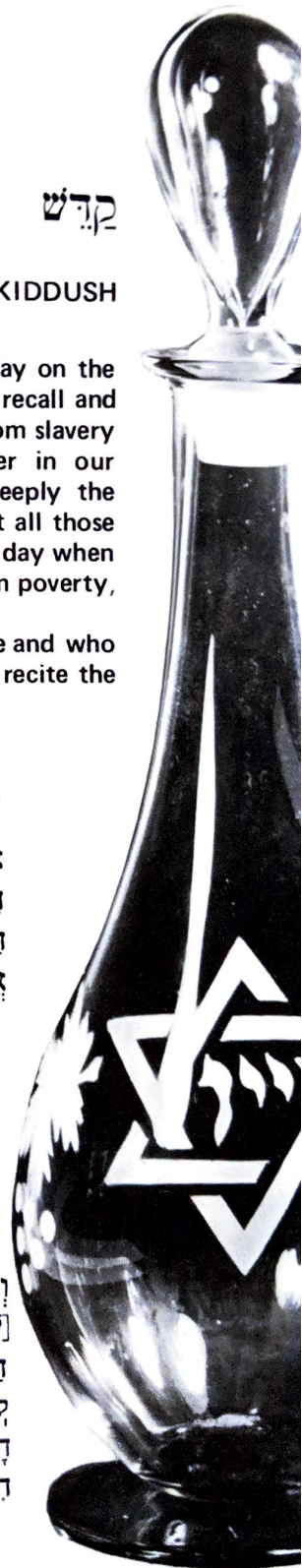
On Shabbat begin here.

יום הששי: ויכלו השמים והארץ וכל-
צבאם: ויכל אלהים ביום השביעי מלאכתו אשר עשה. וישבת ביום
השביעי מכל-מלאכתו אשר-עשה: ויברך אלהים את-יום
השביעי. ויקדש אתו. כי בו שבת מכל-מלאכתו. אשר-ברא
אלהים לעשות:

On weekdays begin here. On Shabbat add the words in brackets.

ברוך אתה יי. אלהינו מלך העולם. בורא פרי הגפן:

ברוך אתה יי. אלהינו מלך העולם. אשר בחר בנו מכל-עם.
ורממנו מכל-לשון. וקדשנו במצותיו. ונתת לנו יי אלהינו באתה.
[שבתות למנוחה. ו] מועדים לשמחה. חגים וזמנים לששון. את [יום
השבת הזה. ואת-] יום חג המצות הזה. זמן חרותנו. [באתה] מקרא
קדש. זכר ליציאת מצרים: כי בנו בחרת. ואותנו קדשת מכל-
העמים. [ושבת ו] מועדי קדש. [באתה וברצון]. בשמחה ובששון
הנחלתנו. ברוך אתה יי. מקדש [השבת ו] ישראל וזמנים:



On Saturday night continue with Havdalah.
On other nights continue with She-he-*he*-ya-nu.

HAVDALAH

ברוך אתה, יי אלהינו, מלך העולם,
בורא מאורי האש.

ברוך אתה, יי אלהינו, מלך העולם,
המבדיל בין קדש לחל, בין אור לחשך,
בין ישראל לעמים, בין יום השביעי לששת
ימי המעשה. בין קדשת שבת לקדשת יום
טוב הבדלת, ואת יום השביעי מששת ימי
המעשה קדשת; הבדלת וקדשת את עמך
ישראל בקדשתך. ברוך אתה, יי המבדיל
בין קדש לקדש.

ברוך אתה, יי אלהינו, מלך העולם, שהחיינו וקיימנו והגיענו לזמן הזה.

We have thanked God for the wine which adds joy to life, for the Mitzvot which add holiness to life, for the Festivals which add beauty to life. On Pesah we thank God especially for the precious gift of freedom. And we thank God for life itself.

Drink from the first cup of wine.

2. WASH YOUR HANDS

רחץ

We always wash before we eat and we recite a special Braham as we do so. But since we are not yet ready to eat the actual meal, we do not recite the Braham at this time.



3. KARPAS

כרפס

We take a green vegetable which symbolizes the coming of spring and the rebirth of hope. We dip the vegetable into the salt water which reminds us of the bitter tears our ancestors shed when they were slaves. They were able to survive their cruel ordeal because they dared to hope that one day God would help them to become free.

We join in thanking God for the things that grow in the earth.

ברוך אתה, יי אלהינו, מלך העולם, בורא פרי האדמה.

All eat the Karpas.

4. DIVIDE THE MIDDLE MATZAH IN TWO.

תָּמִיד

The Leader breaks the middle matzah into two pieces and leaves one piece in the Matzah cloth or tray. The other piece becomes the Afikoman, which the Leader wraps in a napkin and puts aside. At the end of the meal, the Afikoman will be broken into small pieces and each participant will receive a piece, to be eaten as the last official food of the meal. (Any child who succeeds in taking the Afikoman and hiding it is entitled to a reward before returning it.)

5. TELL THE STORY OF THE EXODUS FROM EGYPT.

מִגִּיד

Hospitality to strangers and to those in need is considered a Mitzvah. This is especially true at Pesah time. We must make it possible for every Jew who wishes to do so, to observe Pesah at a Seder. One of the ways we have always cared for the needy Jews is through a Maot Hittim Fund, which supplies Pesah food to the poor in our community and elsewhere.

In the prayer which follows, we invite those in need to join us at our Seder table. We open the door as a sign of welcome to anyone who wishes to join us.

The Leader uncovers the Matzah and raises the Seder plate for all to see.

הָא לַחֲמַא עֲנִיא דִּי אָכְלוּ אֲבֹהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם:
כָּל־דְּכַפֵּין יִיתִי וְיִכֹּל. כָּל־דְּצָרִיד יִיתִי וְיִפְסֹח:
הַשְׁתָּא הָכָא לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל:
הַשְׁתָּא עַבְדֵּי לְשָׁנָה הַבָּאָה בְּנֵי חוּרִין:



Behold the Matzah, bread of poverty, which our ancestors ate in the land of Egypt.

Let all who are hungry come and eat; all who are needy, come and celebrate Pesah with us.

Now we are here; next year may we observe Pesah in the Land of Israel.

Now many are still enslaved; next year may all be free.

The wine cups are filled a second time, and the Four Questions are recited.

מה-נשתנה הלילה הזה מכל-הלילות:

(1) שבכל-הלילות אנו אוכלין חמץ ומצה. הלילה הזה כלו מצה:

(2) שבכל-הלילות אנו אוכלין שאר ירקות. הלילה הזה מרור:

(3) שבכל-הלילות אין אנו מטבילין אפילו פעם אחת.

הלילה הזה שתי פעמים:

(4) שבכל-הלילות אנו אוכלין בין יושבין ובין מסבין.

הלילה הזה כלנו מסבין:

THE FOUR QUESTIONS

Why is this night different from all other nights?

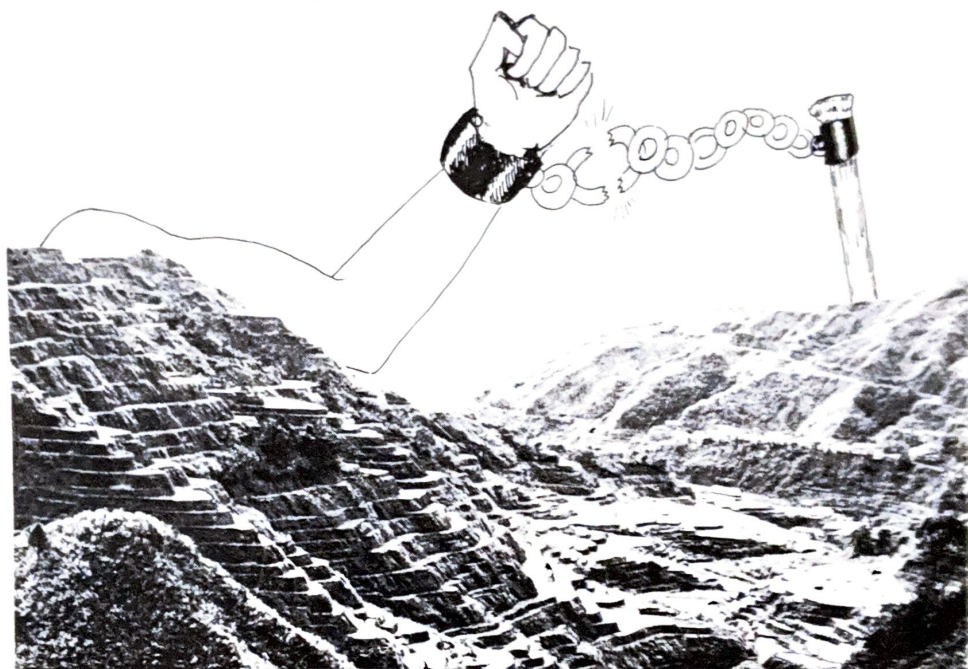
1. On all other nights we eat either bread or Matzah; why on this night only Matzah?
2. On all other nights we eat any vegetables we wish; why on this night are we supposed to eat especially bitter herbs?
3. On all other nights, we need not dip any food into another even once; why on this night are we asked to dip twice—the green vegetable into salt water and the bitter herbs into Haroset?
4. On all other nights we eat either in a sitting or reclining position; why on this night do we recline?



Leader: This night is indeed different from all other nights of the year, because on this night we act out one of the great dramas in Jewish history—the Exodus from Egypt. The foods we eat, the rituals and practices we perform, the songs we sing and the prayers we offer—all make that exciting story come alive for us.

Before this Seder service is completed, the answers to the questions will become clear. At this point we shall answer the last question which deals with reclining.

In ancient days, slaves ate hurriedly because their masters did not wish them to waste a single moment when they could be working. And so the slaves ate either standing up or squatting on the ground. The masters, however, ate leisurely in a relaxed mood as they reclined on couches. Since our ancestors became free on this festival, how natural it is that we should eat in the manner of free people!



עבדים היינו לפרעה במצרים. ויוציאנו יי אלהינו משם. ביד
הזקה ובזרוע נטויה: ואלו לא הוציא הקדוש ברוך הוא את אבותינו
מצרים. הרי אנו ובנינו ובני בנים משעבדים היינו לפרעה
במצרים: ואפילו כלנו חכמים. כלנו נבונים. כלנו זקנים. כלנו
יודעים את התורה. מצוה עלינו לספר ביציאת מצרים. וכל
המרב לה לספר ביציאת מצרים הרי זה משבח:

Once we were slaves to Pharaoh in Egypt until Almighty God rescued us. If God had not brought our ancestors out of Egypt, all of us might still be slaves.

Therefore, regardless of how wise we are, or how old we are, or how well we know the story, it is still a Mitzvah, a duty, to tell and retell the story of the Exodus from Egypt. And the more we discuss it, the better we will understand how terrible it is to be a slave and how wonderful it is to be free.

The following incident shows how seriously and how deeply even the learned rabbis discussed the Pesah story.

מעשה ברבי אליעזר ורבי יהושע, ורבי אלעזר בן עזריה ורבי עקיבא ורבי טרפון, שהיו מסבין בבני ברק, והיו מספרים ביציאת מצרים כל אותו הלילה, עד שבאו תלמידיהם ואמרו להם: רבותינו, הגיע זמן קריאת שמע של שחרית.

We are told that Rabbi Eliezer, Rabbi Joshua, Rabbi Akiba, Rabbi Elazar, and Rabbi Tarfon, five of the greatest Jewish scholars of their time, once sat together at the Seder table in the Israeli village of B'nai B'rak. All through the night they discussed the Pesah story, scarcely noticing the passage of time. At last they were interrupted by their pupils, who came in to remind them: "Rabbis, it is already morning; it is time to say the SHEMA of the morning service."



And so, all through the years, the story of the Exodus has been retold and passed along, from one generation to the next. In each generation the story of the Exodus has given the Jew courage to face difficulties.

The story of the Exodus also gives us hope, because it reminds us that God cares about the oppressed and helps them to achieve freedom.

THE FOUR CHILDREN

In four different passages the Torah commands parents to tell the Pesah story to their children. Why was it necessary to repeat this command four times? The reason is that no two children are alike and each child has to be told the story of the Exodus in a different way.

כְּנִגַּד אַרְבַּעַה בָּנִים דְּבָרָה תוֹרָה. אֶחָד חָכָם. וְאֶחָד רָשָׁע.
וְאֶחָד תָּם. וְאֶחָד שְׂאִינוּ יוֹדֵעַ לְשֹׂאֵל:

The first child is the wise child, who says—

מָה הָעֵדוּת וְהַחֲקִים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְיָ אֱלֹהֵינוּ אֶתְכֶם?

“What is the meaning of all the laws and the rules which God has commanded concerning Pesah?”

The wise child loves Pesah and is eager to celebrate it. This child wants to know the meaning of every custom, the reason behind every practice.

The parent should patiently explain all that there is to know about Pesah. The story should be told in such a way that the child will know not only *how* we observe the festival but also *why* we observe it. The child should also be helped to understand the meaning that Pesah has for us today, in a world in which so many people are still not free.

The second child is the rebellious child, who says—

מָה הָעֵבֶדָה הַזֹּאת לָכֶם?

“What does this service mean *to you*?”

Notice that this child says “to you” as would a person who does not consider himself or herself a part of the Jewish people. This child talks like an outsider, like someone who does not care about our people’s past or present. To Jews who love their people this sounds horrible!

To such a child a parent should emphasize the importance of loyalty to the Jewish people.

The parent should say: “I observe this festival because of what God did for *me* when I came out of Egypt. If you had been in Egypt, you would not have deserved to be brought out.”

Pesah is not merely an event which involved our ancestors thousands of years ago, but one which involves *every* Jew in every age. I was in Egypt. God brought *me* out. What happened to my ancestors long ago also happened to me. What happens to my brothers and sisters today also happens to me.

The third child is the immature child, who says—

מה זאת?

"What is this all about?"

This child understands that something special is happening, sees the large gathering, the Haggadah at every place, the unusual foods on the table, yet does not understand the real meaning of what is going on. The parent should explain the festival simply on this child's level. Growing older, learning more about our people, and observing Pesah year by year, this child too will come to love Pesah and to appreciate its beauty and its message.



The fourth child does not even know how to ask any questions.

ושאינו יודע לשאול, את פתח לו.

Here the parent should begin the discussion, pointing out how special this night is and why we celebrate it. In this way, the parent fulfills the words of the Torah: "You shall tell your child on that day, 'I do all this because of what the Lord did for me when I came out of Egypt.'"

GOD'S PROMISE

Leader: Long, long ago God promised Abraham that he would be the father of a great people who would be a blessing to the world. God also promised to watch over the Jewish people.

That two-fold promise has been kept. Our people have been the source of great blessing to the world. We have taught the world the noble teachings of our Bible. We have provided some of the world's most important heroes. And the Jewish People still lives!

We now lift our cups of wine and offer thanks for God's faithfulness in keeping these promises to our people.



היא שעמדה לאבותינו
ולנו. שלא אחד בלבד,
עמד עלינו לכולותינו.
אלא שבכל דור ודור עומדים
עלינו לכולותנו, והקדוש ברוך הוא
מצילנו מידם.

More than just one time in our history there arose enemies who sought to destroy our people. We thank God that the Jewish People lives on.

THE ETERNAL RIDDLE

Israel, my people,
God's greatest riddle,
Will your solution
Ever be told?

Fought—never conquered,
Bent—never broken,
Mortal—immortal,
Youthful, though old.

Egypt enslaved you,
Babylon crushed you,
Rome led you captive,
Homeless your head.

Where are those nations,
Mighty and fearsome?
You have survived them,
They are long dead.

Nations keep coming,
Nations keep going,
Passing like shadows,
Wiped off the earth.

You are eternal,
You remain a witness,
Watching their burial,
Watching their birth.

Pray, who revealed to you
Heaven's great secret:
Death and destruction
Thus to defy?

Suffering torture,
Stake, inquisition,
Pray, who taught you
Never to die?

Yes, and who gave you
Faith, deep as ocean,
Strong as the rock-hills,
Fierce as the sun?



Hated and hunted,
Ever you wander,
Bearing a message:
God is but One!

Israel, my people,
God's greatest riddle,
Will your solution
Ever be told?

THE STORY OF PASSOVER

The story of the Jewish people in Egypt begins with Joseph. When Joseph succeeded in interpreting Pharaoh's dreams, Pharaoh rewarded him by appointing him prince over the land. In that position, Joseph helped Egypt to survive during the years of hunger which he predicted would come. In fact, Joseph served Egypt so well that all the neighboring countries had to buy food from Egypt when the famine came.

The hunger in Eretz Yisrael also brought Jacob and his family to Egypt. They were seventy people in all. As time went by, they grew in number until it seemed that they were everywhere.

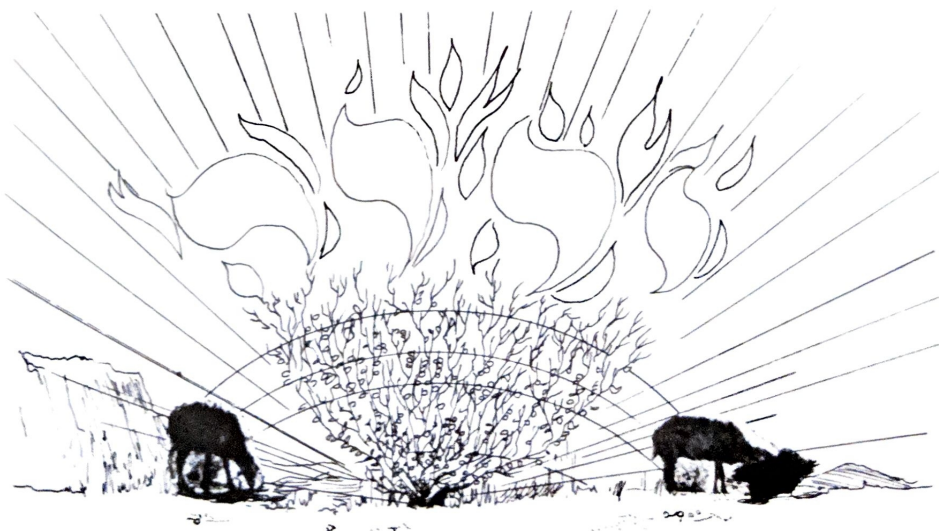
After Joseph died, a new Pharaoh arose. He disregarded the great contribution which Joseph had made to Egypt. He issued harsh decrees against the Israelites, made slaves out of them, and even ordered every baby boy born to the Israelites be put to death!

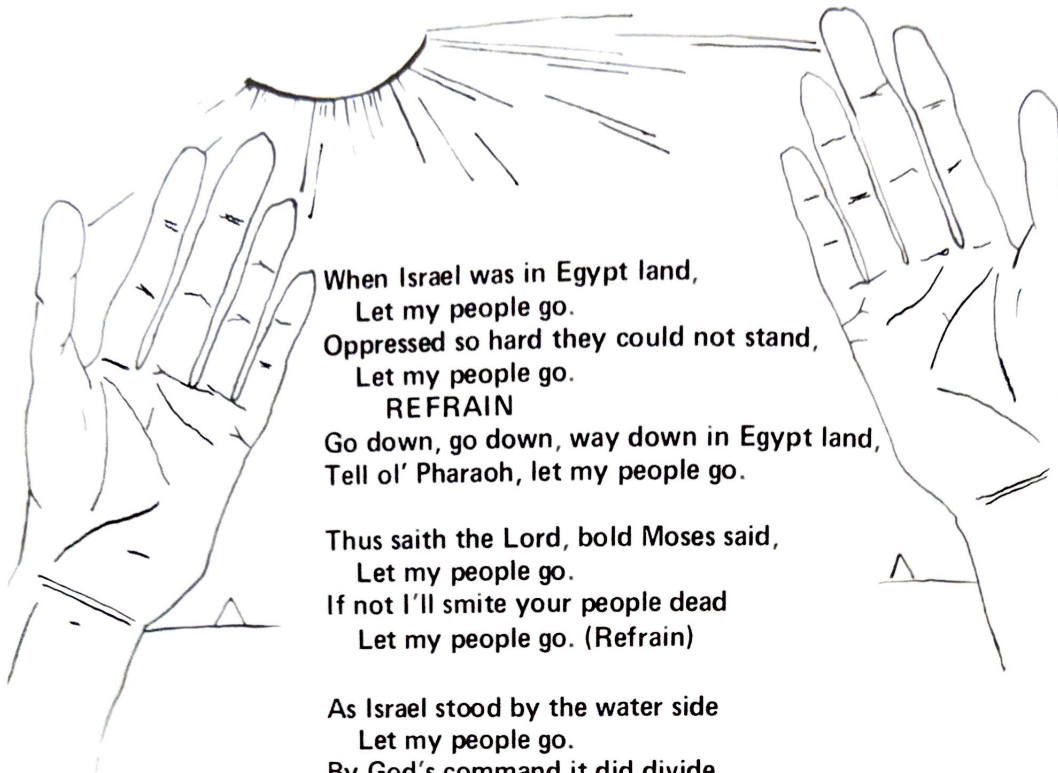
One such baby boy was saved from the King's evil decree by his mother's courage and love. His name was Moses. By a strange twist of events, he was raised in the Pharaoh's palace. There he could have lived peacefully and happily, enjoying the wealth, the protection and the excitement of the palace.

But Moses saw the suffering of the Israelite slaves and he felt pain in his heart for them. The Torah puts it this way: "And Moses grew up and he went out to his brothers." One day when he saw an Egyptian taskmaster beating an Israelite slave, Moses could not control his anger. He killed the Egyptian. Moses now had to run away from Egypt. He fled to Midian where he became a shepherd.

One day, while he was looking after his sheep, he heard the voice of God calling to him from a bush. Moses answered: "Here I am." Then, according to the Torah, God spoke in these words to Moses:

"I am the God of your ancestors . . . I have clearly seen the suffering of My people in Egypt, and I have heard their cry because of their taskmasters. Therefore I have come to deliver them out of the hand of the Egyptians and to bring them up out of that land, into a good and large land, a land flowing with milk and honey . . . Come now and I will send you to Pharaoh, so that you may bring forth My people, the children of Israel, out of Egypt."





When Israel was in Egypt land,
Let my people go.
Oppressed so hard they could not stand,
Let my people go.

REFRAIN

Go down, go down, way down in Egypt land,
Tell ol' Pharaoh, let my people go.

Thus saith the Lord, bold Moses said,
Let my people go.
If not I'll smite your people dead
Let my people go. (Refrain)

As Israel stood by the water side
Let my people go.
By God's command it did divide,
Let my people go. (Refrain)

Despite Moses' plea and the threat of God's punishment, Pharaoh stubbornly refused to free the Israelite slaves. One plague after another was brought upon the Egyptians. After each one, Pharaoh would promise to obey God's command. But as soon as the plague had passed and relief came, Pharaoh changed his mind. Only after the tenth and most horrible plague, the death of the first-born, did Pharaoh finally agree to let the Israelites go.

As we mention each of the plagues, we pour off a drop of wine from our cup. We do this to show our sympathy for the Egyptians. The cup of wine is the symbol of joy. But our cup of joy is not full when we recall the suffering of the Egyptians. Although they were our enemies and enslaved us, yet we still feel their pain. They, too, were human beings, children of the same God in whom we believe.

דָּם, צִפְרִידֵּעַ, כְּנִים, עָרֹב, דָּבָר,
שָׁחִין, בָּרָד, אֲרֵבָה, חֶשֶׁךְ, מַכַּת בְּכוֹרוֹת.

Blood	Frogs	Vermin	Wild Beasts	Cattle Disease
Boils	Hail	Locusts	Darkness	Death of the First-Born

The story of the plagues contains a reminder and a warning to all nations. When they oppress any of their people, when they show no concern for human beings, when they do not care about human suffering, they are preparing for destruction. A nation which wants to grow and prosper must grant "liberty and justice for all." The Torah commands: "Proclaim liberty throughout the land to all its inhabitants."

God has shown our people so many acts of kindness. For each one we are deeply thankful.

All join in chanting the refrain Dayeynu which means:

"For that alone we should have been grateful."

If God had brought us out of Egypt
But had not split the sea for us, *Dayeynu*.

אלו הוציאנו ממצרים,
דינו.

If God had given us the Shabbat
But had not brought us to Mount Sinai, *Dayeynu*.

אלו נתן לנו את השבת,
דינו.

If God had given us the Torah
But had not brought us into Eretz Yisrael, *Dayeynu*.

אלו נתן לנו את התורה,
דינו.

If God had brought us into Eretz Yisrael
But had not built the holy Temple, *Dayeynu*.

אלו הכניסנו לארץ ישראל,
דינו.



THE THREE MAJOR PESAH SYMBOLS

All the symbols of the Seder are important. But Rabbi Gamliel, who was a great religious leader more than 1,800 years ago, used to say that there are three major Pesah symbols. A person who does not explain these three symbols at the Seder has not fulfilled the duties of the festival.

These symbols are:

The Pesah Lamb פסח

Matzah מצה

Bitter Herbs ומרור

The Leader raises the roasted bone on the Seder plate and all say:

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים, בּוֹמֵן שְׁבִית
הַמִּקְדָּשׁ קָיָם, עַל שׁוֹם מָה. עַל שׁוֹם, שֶׁפֶּסַח
הַקָּדוֹשׁ בָּרוּךְ הוּא, עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם.

Why do we have the roasted bone on the Seder plate? This roasted bone is a reminder of the Pesah lamb which our ancestors used to eat in the days of the great Temple in Jerusalem. They offered the lamb on Pesah just as the Israelites in Egypt before them did on the very first Pesah. Why were they commanded to do so? This is the way the Torah puts it: "It is the sacrifice of the PASSOVER unto the Lord, who did PASS OVER the houses of the Israelites in Egypt when punishing the Egyptians for their cruelty."

In every age we must be reminded that freedom and sacrifice go together. If we want to remain free, we must be ready to pay for that freedom.



The Leader raises the top Matzah on the Seder plate and all say:

מִצָּה זוֹ שֶׁאָנוּ אוֹכְלִים עַל שׁוֹם מָה. עַל שׁוֹם
שֶׁלֹא הִסְפִּיק בְּצֶקֶם שֶׁל אֲבוֹתֵינוּ לְהַחְמִיץ, עַד
שֶׁנִּגְלָה עֲלֵיהֶם, מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ
בָּרוּךְ הוּא, וּגְאָלָם.

Why do we eat Matzah on Pesah? It is a reminder of the flat baked dough our ancestors ate as they fled from Egypt. Thus the Torah tells us: "They baked the dough they had taken out of Egypt into cakes of Matzah. In their haste to leave Egypt, they did not wait for the dough to rise . . ."

The Matzah can remind us that we too should not delay using an opportunity to do a good deed. When the chance presents itself to perform a Mitzvah we should seize it at once.

The Leader raises the Maror and all say:

מָרֹר זֶה שָׁאֲנוּ אוֹכְלִים עַל שׁוּם מָה. עַל
שׁוּם, שְׁמָרְרוּ הַמִּצְרִים אֶת־חַיֵּי אֲבוֹתֵינוּ
בַּמִּצְרִים.

Why do we eat Maror on Pesah? Maror, in Hebrew, means bitter. It is a reminder of how bitter the Egyptians made the lives of our ancestors. We read in the Torah: "The Egyptians made their lives bitter with hard labor, with mortar and brick, and with every kind of work in the field. All the labor which the Egyptians forced upon them was harsh."

When we eat the Maror during the Seder we are reminded of the bitterness of slavery. The Maror helps us to put ourselves into the place of those who suffer, those who are poor and hungry, those who are sick and alone. The Maror helps us to care about other people.



בְּכָל־דּוֹר וָדוֹר חֵיב אָדָם לִרְאוֹת אֶת־עַצְמוֹ כְּאִלוֹ הוּא יֵצֵא
מִמִּצְרַיִם. שְׁנֹאֲמַר. וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר. בְּעֶבֶר זֶה עָשָׂה
יְיָ לִי בְּצֵאתִי מִמִּצְרַיִם:

In every generation, each of us should feel as though he or she personally took part in the Exodus from Egypt. This is what the Torah means when it says: "On the day when your child asks about the meaning of Pesah, tell your child: 'This festival I observe because of what the Lord did for me when I left Egypt.' It was not only our ancestors whom God freed from Egypt. God freed us too."

So let us give thanks.

לְפִיכָךְ אֲנַחְנוּ חֵיבִים לְהוֹדוֹת. לְהַלֵּל. לְשַׁבֵּחַ. לְפָאֵר. לְרוֹמֵם.
לְהַדְרִי. לְבָרֵךְ. לְעַלֶּה. וּלְקַלֵּס. לְמִי שְׁעָשָׂה לְאַבוֹתֵינוּ וּלְנוֹ. אֶת־
כָּל־הַנְּסִים הָאֵלֵּי: הוֹצִיאָנוּ מֵעֲבָדוֹת לְחֵירוֹת. מִיָּגוֹן לְשִׂמְחָה. מֵאֲכָל
לַיּוֹם טוֹב. וּמֵאֲפֵלָה לְאוֹר גָּדוֹל. וּמִשְׁעָבוֹד לְגָאֻלָּה. וְנֹאמַר לְפָנָיו
שִׁירָה תְּדַשֶּׁה. הַלְלוּיָהּ:

God performed so many marvelous wonders for our ancestors and for us.
 God brought us from slavery to freedom, from sorrow to joy, from
 darkness to light.

Let us therefore praise God in the words of the Hallel!

הַלֵּלוּיָהּ

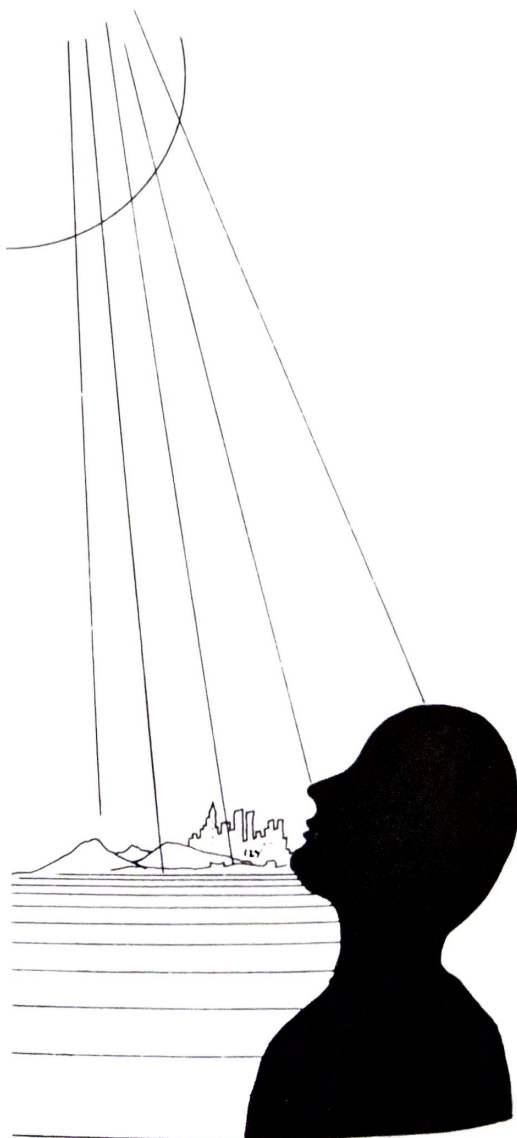
הַלְלוּ עַבְדֵי יי, הַלְלוּ אֶת שֵׁם יי.
 יְהִי שֵׁם יי מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם.
 מִמְּזֶרֶחַ שֶׁמֶשׁ עַד מְבֹאוֹ מְהֵלֵל שֵׁם יי.
 רַם עַל כָּל גּוֹיִם יי, עַל הַשָּׁמַיִם כְּבוֹדוֹ.
 מִי כִּי אֱלֹהֵינוּ, הַמְּגִבִּיהִי לַשַּׁבָּת,
 הַמְּשִׁפִּילִי לְרֹאוֹת, בַּשָּׁמַיִם וּבָאָרֶץ?
 מְקִימֵי מַעַפֵּר דָּל, מַאֲשֵׁפֵת יָרִים
 אֲבִיוֹן. לְהוֹשִׁיבֵי עִם נְדִיבִים, עִם
 נְדִיבֵי עָמוֹ. מוֹשִׁיבֵי עֶקְרַת הַבַּיִת
 אִם הַבָּנִים שִׂמְחָה. הַלְלוּיָהּ.

We are Your servants, O God,
 You alone we praise.
 We shall ever revere Your name,
 And serve You all our days.

From the east where the sun rises,
 To the west where it does set,
 Your glory is found everywhere.
 Your wonders who can forget?

Though You dwell in the skies above,
 We feel Your presence near.
 You help us when we are troubled,
 You help us conquer fear.

You raise up the poor,
 You strengthen the distressed.
 A lonely, empty home,
 With children You do bless.



Leader: Let us now raise the second cup of wine and pray together:

Dear God, we thank You for this beautiful festival of Pesah, which reminds us of Your great gift of freedom to our ancestors and to us.

As You have enabled us to reach this day, so may You help us to observe other holy days and festivals in the years ahead, in joy and in peace.

We thank You too that this Pesah is celebrated in a free and independent State of Israel and in a rebuilt Jerusalem.

בְּרוּךְ אַתָּה, יְיָ, גֹאֵל יִשְׂרָאֵל.

We thank You, O God, Redeemer of Israel.

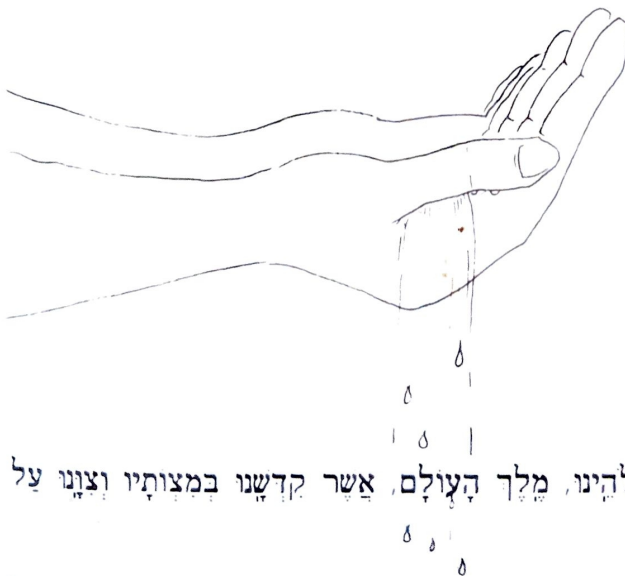
בְּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי הַגֶּפֶן:

Drink from the second cup of wine.

6. WASH THE HANDS

רְחִיץ

We are now ready to enjoy the Seder meal. Before we eat we wash our hands and then we say:



בְּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל

נְשִׁילַת יָדֵינוּ.

Praised are You, Lord our God, Ruler of the universe, who has taught us the way of holiness through Your commandments, which include the Mitzvah of washing our hands.

7. and 8. BLESSING FOR MATZAH

מוציא מצה

The Leader at the table distributes to each Seder guest a piece of the top Matzah and a piece of the broken middle Matzah. These two pieces are salted and then held together as we recite the following two B'rahot.

ברוך אתה, יי אלהינו, מלך העולם, המוציא לחם מן הארץ.

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו וצונו על

אכילת מצה.

Eat the Matzah.



9. BITTER HERBS

מרור

Let us now take the bitter herbs, dip them into the Haroset and say:

ברוך אתה, יי אלהינו מלך העולם, אשר

קדשנו במצותיו, וצונו על-אכילת מרור.

Eat the Maror.



10. HILLEL'S SANDWICH

כורז

Break the bottom Matzah. Each person takes two pieces and places some bitter herbs between them. Then all say together:

זכר למקדש כהלל: כן עשה הלל בזמן שבית המקדש היה קיים.

היה כורז פסח מצה ומרור ואוכל ביחד. לקיים מה שנאמר: על-מצות ומררים יאכלהו:

Now we repeat the practice of Hillel, the great rabbi who lived in the days of the Second Temple in Jerusalem. He would eat Matzah and Maror together with the Pesah lamb. In that way he fulfilled literally the Torah's command:

"They shall eat the Pesah lamb together with Matzah and Maror."

All eat the Hillel Sandwich.

11. ENJOY THE MEAL

אדמו עינך

12. EAT THE AFIKOMAN

The leader must now find the Afikoman. If it cannot be found, the person who has taken and hidden the Afikoman may ask for a reward before returning it.

The Afikoman is divided among all present and it is eaten in a reclining position. This is the last food eaten at the Seder.

The wine cups are filled for the third time.

13. BIRKAT HAMAZON

Leader: The Torah tells us: "When you have eaten and are satisfied you shall thank the Lord your God." Let us now therefore join in expressing our gratitude to God for the food we have eaten.



שיר המעלות.

בשוב יי את שיבת ציון

היינו כחלמים.

או ימלא שחוק פינו,

ולשוננו רנה;

או יאמרו בגוים,

הגדיל יי לעשות עם אלה.

הגדיל יי לעשות עמנו,

היינו שמחים.

שובה יי את שביתנו,

כאפיקים בנגב.

הורעים בדמעה, ברנה יקצרו.

הלך ילך ובכה נשא משך הורע;

בא יבא ברנה נשא אלמתי.

רבותי נברך: *Leader*

יהי שם יי מברך מעתה ועד-עולם:

ברשות רבותי נברך ואלהינו שאכלנו משלו: *Leader*

ברוך ואלהינו שאכלנו משלו ובטובו חיינו:

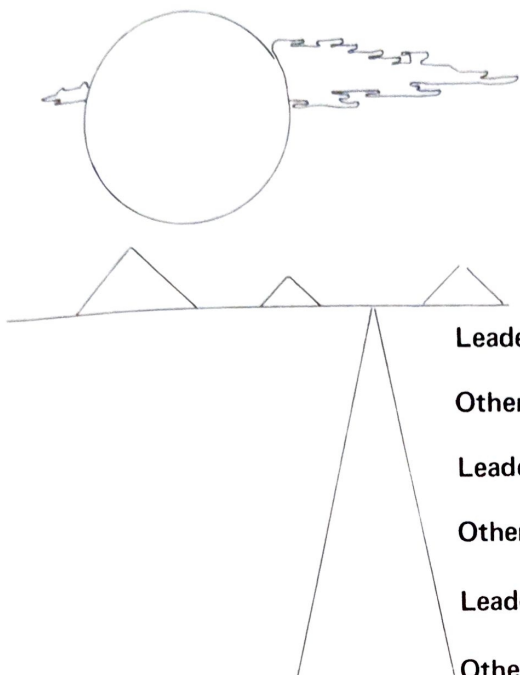
ברוך הוא וברוך שמו. *Leader*

ברוך אתה יי אלהינו מלך העולם הן את-העולם כלו בטובו
בחן בחסד וברחמים הוא נתן לחם לכל-בשר כי לעולם חסדו:
ובטובו הגדול תמיד לא-חסר לנו ואל יחסר לנו מזון לעולם
ועד. בעבור שמו הגדול. כי הוא אל וְנִמְכֵּר לְכָל וּמִפְּרִיגֵם לְכָל וּמִטִּיב
לְכָל וּמִכֵּין מִזֶּן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה יי הָנֹן
אֶת-הַכֹּל:

- Leader: Praise to You, O loving God of all,
You sustain us with Your goodness.
Others: We thank You for Your mercy
And for Your loving-kindness.
Leader: May we always share our blessings
With those who are in need.
Others: Your poor and hungry children
May we ever help to feed.

ועל הכל, יי אלהינו, אנחנו מודים
לך, ומברכים אותך; יתברך שמו
בפי כל חי תמיד לעולם ועד,
בכתוב: ואכלת ושבעת, וברכת את
יי אלהיך על הארץ הטבה אשר
נתן לך. ברוך אתה, יי, על הארץ
ועל המזון.





Leader: We thank You for our liberation
from Egyptian slavery.

Others: We thank You for our yearning
for peace and liberty.

Leader: We thank you for the Torah,
And for its commandments too.

Others: We thank You for the covenant
which binds us ever to You.

Leader: We thank You for the Land of Israel
Reborn in our own days.

Others: Watch over it in Your mercy,
Bless it with peace always.

ובנה ירושלים עיר הקדש במהרה

בימינו. ברוך אתה, יי, בונה ברחמי

ירושלים, אמן.

ברוך אתה, יי אלהינו, מלך

העולם, האל, אבינו, מלכנו, אדירנו,

בוראנו, גואלנו, יוצרנו, קדושנו,

קדוש יעקב, רוענו, רועה ישראל,

המלך הטוב והמטיב לכל, שבכל

יום ניום הוא הטיב, הוא מטיב, הוא

יטיב לנו.

עשה שלום במרומיו, הוא יעשה

שלום עלינו ועל כל ישראל, ואמרו

אמן.



May God give strength to our people and bless us with peace.

יְיָ עֹז לַעֲמֹ יִתֵּן; יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

Leader: Let us now take the third cup of wine and say together:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי הַגֶּפֶן:

Drink from the third cup of wine.

WELCOME ELIJAH

Leader: On our Seder table there is a large cup of wine which none of us has touched. We have reserved it for a special guest, whose name is "ELIJAH, the Prophet" (Eliyahu HaNavi).

Our Bible tells us many wonderful stories about Elijah. He was a man of great courage, who fought for what is just and right.



According to tradition, Elijah never died. One day he will return to announce the arrival of a time when all people will live in peace and treat each other with kindness and love.

Many legends have been told about him. He is the champion of those who are in need or in trouble. He performs miracles to help those in danger. He brings hope and cheer.

Legend tells us that on Pesah Elijah appears at every Seder and sips a little wine from "his" cup. Some people watch the wine in Elijah's cup carefully to see if any disappears while the door is open. Now let us open the door for Elijah and let us welcome him with this song:

אֵלֶיָּהוּ הַנָּבִיא, אֵלֶיָּהוּ הַתְּשֻׁבִי,
אֵלֶיָּהוּ, אֵלֶיָּהוּ, אֵלֶיָּהוּ הַגִּלְעָדִי,
בְּמַהֲרָה יָבֹא אֵלֵינוּ עִם מְשִׁיחַ בֶּן דָּוִד.

The door is closed.

WE REMEMBER THE SIX MILLION

On this Seder night when we review the history of our people, we pause to recall with deep pain the darkest chapter which was written in our own century. Six million innocent Jews—men, women and children—were brutally put to death by the Nazis, far more cruel than any Pharaoh had ever been.

There are no words to comfort us for this terrible loss. Nor shall we ever be able to forget it. Indeed, we do not want to forget it. For if we do not remember the Six Million, then they die a second time.

When we remember them, they live again in us and through us.

One of the most remarkable stories that has come to us out of those terrible days concerns an old Jewish prayer. The prayer expresses the firm belief that one day a messenger of God will arrive and announce a time of justice, love, and peace among all people. This prayer was set to a moving melody and sung by our condemned Jewish brothers and sisters on their way to death in the gas chambers. They refused to give up the hope that a brighter tomorrow would come. Their hope is a challenge to us, to build that world in which they believed.

Let us now sing together *Ani Maamin*—"I Believe."

אֲנִי מְאֲמִין בְּאֱמוּנָה שְׁלֵמָה בְּבִיאַת הַמָּשִׁיחַ;
וְאֵף עַל פִּי שִׁיתְמַהֲמָה, עִם כָּל זֶה אֲנִי מְאֲמִין.

IN GRATITUDE FOR THE STATE OF ISRAEL

Although in this century our people suffered its greatest loss in the death of the Six Million, we have also seen the wonderful rebirth of the State of Israel.

In 1947 the United Nations voted for the creation of a free and independent Jewish State. The dream, which our people had cherished for almost 1900 years, finally came true. The Jews had their own homeland.

But no sooner did the Jewish State come into being than it was attacked by seven Arab States.

The spirit of the Six Million inspired the Jews of Israel to fight heroically for their very lives. They won their War of Independence in 1948. In 1956, again in 1967, and still again in 1973, Israel had to fight for its survival. With courage and sacrifice Israel prevailed.

On this Seder night, when we thank God for the great gift of freedom, we think not only of freedom from Egyptian bondage long ago. We think also of the freedom which the State of Israel has brought to our people—freedom from homelessness and exile, freedom from persecution, and freedom to build a new life in an ancient land.

Let us now join in praising God in the joyous words of the Hallel, which we chant on every Jewish festival.

הודו ליה כי טוב	כי לעולם חסדו:
יאמר נא ישראל	כי לעולם חסדו:
יאמרו נא בית אהרן	כי לעולם חסדו:
יאמרו נא יראי יי	כי לעולם חסדו:

In our trouble we called upon God,
Who answered us and set us free.
Tyrants have tried to destroy us,
But God destroys tyranny.

Though danger may surround us,
With peril from every side,
Israel shall never perish,
Forever shall we abide.

So let us give our thanks to God,
Who hears the prayers we voice.
On this very festive day,
Let us be glad and rejoice.

אודך כי עניתני ותהי לי לישועה:
אכן מאסו הבונים היתה לראש פנה:
מאת יי היתה זאת היא נפלאת בעינינו:
זה היום עשה יי נגילה ונשמחה בו:

Leader: Before we drink from the fourth cup of wine, let us recall why we drink four cups of wine at the Seder. According to the Torah, God sent Moses to the Israelites in Egypt, instructing him to tell them that God had seen their misery, had heard their cries, and was ready to bring them out of slavery. God's promise was put in *four* different ways.

1. "I will bring you out from under the burdens of the Egyptians."
2. "I will deliver you from their bondage."
3. "I will redeem you with an outstretched arm . . ."
4. "I will take you to be My people."

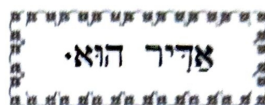
These four promises are celebrated with four cups of wine!

(In that same passage in the Torah, there is a fifth promise, which was fulfilled just a few decades ago: "I will bring you back to the land of your ancestors.")

Let us now take the fourth cup of wine and recite the *Brahah* together:

ברוך אתה יי אלהינו מלך העולם. בורא פרי הגפן:

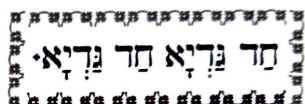
יִבְנֶה בֵּיתוֹ בְּקִרְוֹב. בְּמַהֲרָה. בְּמַהֲרָה. בְּיָמֵינוּ בְּקִרְוֹב. אֵל בְּנֵה.
אֵל בְּנֵה. בְּנֵה בֵּיתְךָ בְּקִרְוֹב:



ADIR HU

בְּחֹר הוּא. גָּדוֹל הוּא. דָּגוּל הוּא. יִבְנֶה בֵּיתוֹ בְּקִרְוֹב. בְּמַהֲרָה.
בְּמַהֲרָה. בְּיָמֵינוּ בְּקִרְוֹב. אֵל בְּנֵה. אֵל בְּנֵה. בְּנֵה בֵּיתְךָ בְּקִרְוֹב.
הַדוּר הוּא. וְתִיק הוּא. וְכַאי הוּא. יִבְנֶה בֵּיתוֹ בְּקִרְוֹב. בְּמַהֲרָה.
בְּמַהֲרָה. בְּיָמֵינוּ בְּקִרְוֹב. אֵל בְּנֵה. אֵל בְּנֵה. בְּנֵה בֵּיתְךָ בְּקִרְוֹב:

דִּזְבֵּן אַבָּא בְּתַרֵּי זַוְיָ. חַד גִּדְיָא חַד גִּדְיָא.
וְאַתָּא שׁוֹנְרָא. וְאַכֵּל לְגִדְיָא. דִּזְבֵּן אַבָּא בְּתַרֵּי זַוְיָ. חַד גִּדְיָא
חַד גִּדְיָא:



HAD GADYA

וְאַתָּא כִּלְבָּא. וְנִשְׁפָּה לְשׁוֹנְרָא. דְּאַכֵּל לְגִדְיָא. דִּזְבֵּן אַבָּא בְּתַרֵּי זַוְיָ.
חַד גִּדְיָא חַד גִּדְיָא:

וְאַתָּא חוּטְרָא. וְהִכָּה לְכִלְבָּא. דְּנִשְׁפָּה לְשׁוֹנְרָא. דְּאַכֵּל לְגִדְיָא.
דִּזְבֵּן אַבָּא בְּתַרֵּי זַוְיָ. חַד גִּדְיָא חַד גִּדְיָא:

וְאַתָּא נוֹרָא. וְשִׁרְף לְחוּטְרָא. דְּהִכָּה לְכִלְבָּא. דְּנִשְׁפָּה לְשׁוֹנְרָא.
דְּאַכֵּל לְגִדְיָא. דִּזְבֵּן אַבָּא בְּתַרֵּי זַוְיָ. חַד גִּדְיָא חַד גִּדְיָא:

וְאַתָּא מִיָּא. וְכִבֶּה לְנוֹרָא. דְּשִׁרְף לְחוּטְרָא. דְּהִכָּה לְכִלְבָּא.
דְּנִשְׁפָּה לְשׁוֹנְרָא. דְּאַכֵּל לְגִדְיָא. דִּזְבֵּן אַבָּא בְּתַרֵּי זַוְיָ. חַד גִּדְיָא חַד
גִּדְיָא:

וְאַתָּא תוֹרָא. וְשִׁתָּה לְמִיָּא. דְּכִבֶּה לְנוֹרָא. דְּשִׁרְף לְחוּטְרָא. דְּהִכָּה
לְכִלְבָּא. דְּנִשְׁפָּה לְשׁוֹנְרָא. דְּאַכֵּל לְגִדְיָא. דִּזְבֵּן אַבָּא בְּתַרֵּי זַוְיָ. חַד
גִּדְיָא חַד גִּדְיָא:

וְאַתָּא שְׁוֹחַט. וְשַׁחַט לְתוֹרָא. דְּשִׁתָּה לְמִיָּא. דְּכִבֶּה לְנוֹרָא. דְּשִׁרְף
לְחוּטְרָא. דְּהִכָּה לְכִלְבָּא. דְּנִשְׁפָּה לְשׁוֹנְרָא. דְּאַכֵּל לְגִדְיָא. דִּזְבֵּן
אַבָּא בְּתַרֵּי זַוְיָ. חַד גִּדְיָא חַד גִּדְיָא:

וְאַתָּא מְלֹאךְ הַמּוֹת. וְשַׁחַט לְשׁוֹחַט. דְּשַׁחַט לְתוֹרָא. דְּשִׁתָּה לְמִיָּא.
דְּכִבֶּה לְנוֹרָא. דְּשִׁרְף לְחוּטְרָא. דְּהִכָּה לְכִלְבָּא. דְּנִשְׁפָּה לְשׁוֹנְרָא.
דְּאַכֵּל לְגִדְיָא. דִּזְבֵּן אַבָּא בְּתַרֵּי זַוְיָ. חַד גִּדְיָא חַד גִּדְיָא:

וְאַתָּא הַקָּדוֹשׁ בְּרוּךְ הוּא. וְשַׁחַט לְמְלֹאךְ הַמּוֹת. דְּשַׁחַט לְשׁוֹחַט.
דְּשַׁחַט לְתוֹרָא. דְּשִׁתָּה לְמִיָּא. דְּכִבֶּה לְנוֹרָא. דְּשִׁרְף לְחוּטְרָא. דְּהִכָּה
לְכִלְבָּא. דְּנִשְׁפָּה לְשׁוֹנְרָא. דְּאַכֵּל לְגִדְיָא. דִּזְבֵּן אַבָּא בְּתַרֵּי זַוְיָ.
חַד גִּדְיָא חַד גִּדְיָא:

ḤAD GADYA

An only kid! An only kid!
My father bought for two zuzim.
Ḥad Gadya, Ḥad Gadya!

Then came a cat
And ate the kid
My father bought for two zuzim.
Ḥad Gadya, Ḥad Gadya!

Then came a dog
And bit the cat
That ate the kid
My father bought for two zuzim.
Ḥad Gadya, Ḥad Gadya!

Then came a stick
And beat the dog
That bit the cat
That ate the kid
My father bought for two zuzim.
Ḥad Gadya, Ḥad Gadya!

Then came a fire
And burned the stick
That beat the dog
That bit the cat
That ate the kid
My father bought for two zuzim.
Ḥad Gadya, Ḥad Gadya!

Then came water
And quenched the fire
That burned the stick
That beat the dog
That bit the cat
That ate the kid
My father bought for two zuzim.
Ḥad Gadya, Ḥad Gadya!

Then came an ox
And drank the water
That quenched the fire
That burned the stick
That beat the dog
That bit the cat
That ate the kid
My father bought for two zuzim.
Ḥad Gadya, Ḥad Gadya!

Then came a slaughterer
And killed the ox
That drank the water
That quenched the fire
That burned the stick
That beat the dog
That bit the cat
That ate the kid
My father bought for two zuzim.
Ḥad Gadya, Ḥad Gadya!

Then came the angel of death
And slew the slaughterer
Who killed the ox
That drank the water
That quenched the fire
That burned the stick
That beat the dog
That bit the cat
That ate the kid
My father bought for two zuzim.
Ḥad Gadya, Ḥad Gadya!

Then came the Holy One,
praised be He,
And smote the angel of death
Who slew the slaughterer
Who killed the ox
That drank the water
That quenched the fire
That burned the stick
That beat the dog
That bit the cat
That ate the kid
My father bought for two zuzim.
Ḥad Gadya, Ḥad Gadya!

אֶחָד מִי יוֹדֵעַ. אֶחָד אֲנִי יוֹדֵעַ. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ:
שְׁנַיִם מִי יוֹדֵעַ. שְׁנַיִם אֲנִי יוֹדֵעַ. שְׁנֵי לַחֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ
שְׁבַשְׁמִים וּבְאֶרֶץ:

שְׁלֹשָׁה מִי יוֹדֵעַ. שְׁלֹשָׁה אֲנִי יוֹדֵעַ. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לַחֹת הַבְּרִית.
אֶחָד אֱלֹהֵנוּ שְׁבַשְׁמִים וּבְאֶרֶץ:

אַרְבַּע מִי יוֹדֵעַ. אַרְבַּע אֲנִי יוֹדֵעַ. אַרְבַּע אִמָּהוֹת. שְׁלֹשָׁה אָבוֹת.
שְׁנֵי לַחֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ:

חֲמִשָּׁה מִי יוֹדֵעַ. חֲמִשָּׁה אֲנִי יוֹדֵעַ. חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה. אַרְבַּע
אִמָּהוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לַחֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים
וּבְאֶרֶץ:

שֵׁשָׁה מִי יוֹדֵעַ. שֵׁשָׁה אֲנִי יוֹדֵעַ. שֵׁשָׁה סְדְרֵי מִשְׁנָה. חֲמִשָּׁה חֲמִשֵּׁי
תוֹרָה. אַרְבַּע אִמָּהוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לַחֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ
שְׁבַשְׁמִים וּבְאֶרֶץ:

שִׁבְעָה מִי יוֹדֵעַ. שִׁבְעָה אֲנִי יוֹדֵעַ. שִׁבְעָה יָמֵי שְׁבֻתָּא. שֵׁשָׁה סְדְרֵי
מִשְׁנָה. חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה. אַרְבַּע אִמָּהוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לַחֹת
הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ:

שְׁמוֹנָה מִי יוֹדֵעַ. שְׁמוֹנָה אֲנִי יוֹדֵעַ. שְׁמוֹנָה יָמֵי מִלָּה. שִׁבְעָה יָמֵי
שְׁבֻתָּא. שֵׁשָׁה סְדְרֵי מִשְׁנָה. חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה. אַרְבַּע אִמָּהוֹת.
שְׁלֹשָׁה אָבוֹת. שְׁנֵי לַחֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ:

תִּשְׁעָה מִי יוֹדֵעַ. תִּשְׁעָה אֲנִי יוֹדֵעַ. תִּשְׁעָה יָרְחֵי לְדָה. שְׁמוֹנָה יָמֵי
מִלָּה. שִׁבְעָה יָמֵי שְׁבֻתָּא. שֵׁשָׁה סְדְרֵי מִשְׁנָה. חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה.
אַרְבַּע אִמָּהוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לַחֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ
שְׁבַשְׁמִים וּבְאֶרֶץ:

עֶשְׂרֵה מִי יוֹדֵעַ. עֶשְׂרֵה אֲנִי יוֹדֵעַ. עֶשְׂרֵה דְּבָרֵי־א. תִּשְׁעָה יָרְחֵי
לְדָה. שְׁמוֹנָה יָמֵי מִלָּה. שִׁבְעָה יָמֵי שְׁבֻתָּא. שֵׁשָׁה סְדְרֵי מִשְׁנָה. חֲמִשָּׁה
חֲמִשֵּׁי תוֹרָה. אַרְבַּע אִמָּהוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לַחֹת הַבְּרִית. אֶחָד
אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ:

אַחַד-עָשָׂר מִי יוֹדֵעַ. אַחַד-עָשָׂר אֲנִי יוֹדֵעַ. אַחַד-עָשָׂר כּוֹכְבֵי־א.
עֶשְׂרֵה דְּבָרֵי־א. תִּשְׁעָה יָרְחֵי לְדָה. שְׁמוֹנָה יָמֵי מִלָּה. שִׁבְעָה יָמֵי
שְׁבֻתָּא. שֵׁשָׁה סְדְרֵי מִשְׁנָה. חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה. אַרְבַּע אִמָּהוֹת.
שְׁלֹשָׁה אָבוֹת. שְׁנֵי לַחֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ:

שְׁנַיִם-עָשָׂר מִי יוֹדֵעַ. שְׁנַיִם-עָשָׂר אֲנִי יוֹדֵעַ. שְׁנַיִם-עָשָׂר שְׁבֻטֵי־א.
אַחַד-עָשָׂר כּוֹכְבֵי־א. עֶשְׂרֵה דְּבָרֵי־א. תִּשְׁעָה יָרְחֵי לְדָה. שְׁמוֹנָה יָמֵי
מִלָּה. שִׁבְעָה יָמֵי שְׁבֻתָּא. שֵׁשָׁה סְדְרֵי מִשְׁנָה. חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה.
אַרְבַּע אִמָּהוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לַחֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ
שְׁבַשְׁמִים וּבְאֶרֶץ:

שְׁלֹשָׁה-עָשָׂר מִי יוֹדֵעַ. שְׁלֹשָׁה-עָשָׂר אֲנִי יוֹדֵעַ. שְׁלֹשָׁה-עָשָׂר
 מִדֵּיָא. שְׁנַיִם-עָשָׂר שְׁבִטֵיָא. אֶחָד-עָשָׂר כּוֹכְבֵיָא. עֶשְׂרֵה דְבִרְיָא.
 תְּשַׁעַה יְרַחֵי לְדָהּ. שְׁמוֹנֶה יְמֵי מִלָּה. שִׁבְעָה יְמֵי שְׁבֻתָא. שֵׁשׁ סְדְרֵי
 מִשְׁנָה. חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה. אַרְבַּע אֲמֵהוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לַחֹת
 הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ:

THIRTEEN attributes of God. TWELVE tribes of Israel. ELEVEN stars in Joseph's dream. TEN divine commandments. NINE months to childbirth. EIGHT days to the Covenant. SEVEN days of the week. SIX volumes of Mishnah. FIVE Books of Moses. FOUR mothers of Israel. THREE patriarch fathers. TWO tablets at Sinai. ONE alone is our God, in heaven and on earth.

15. CONCLUDE THE SEDER

נִרְצֶה

חֲסֵל סְדוֹר פֶּסַח כְּהִלְכָתוֹ כְּכָל-מִשְׁפָּטוֹ וְחֻקָּתוֹ: כַּאֲשֶׁר זָכִינוּ
 לְסִדֵּר אוֹתוֹ כֵּן נִזְכֶּה לַעֲשׂוֹתוֹ: זָךְ שׁוֹכֵן מְעוֹנָה קוֹמֵם קֹהֵל מִי מְנָה:
 קָרֵב נִהַל נִטְעִי כְּנָה פְּדוּיִם לְצִיּוֹן בְּרִנָּה:

As we come to the end of our Seder, we pray that we may celebrate it again together next year—in joy, in freedom, and in peace.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!

May all our homeless brothers and sisters who this year yearn to be in Jerusalem, have their wishes fulfilled in the year ahead.

Amen.

AMERICA (4th Verse)

HATIKVAH

Our fathers' God, to Thee
 Author of liberty,
 To Thee we sing;
 Long may our land be bright,
 With freedom's holy light,
 Protect us by Thy might,
 Great God, our King!

כָּל עוֹד בִּלְבָב פְּנִימָה. נַפֵּשׁ יְהוּדֵי הוֹמָיָה.
 יִלְפָאֲתִי מִזְרַח קְדִימָה. עֵינֵי לְצִיּוֹן צוֹפִיָה:
 עוֹד לֹא אֶבְדָּה תְּקוּמָתוֹ. הַתְּקוּהָ בַת שְׁנוֹת אֲלָפִים.
 לְהוֹיֹת עִם חֲפָשִׁי בְּאֶרְצֵנוּ. אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם:

SUPPLEMENTARY READINGS

Leader fills a special cup of wine, sets it aside, and says:

THIS IS THE CUP OF HOPE

On this night of sacred memory and joyous celebration,
We call to mind those of our brothers and sisters
Whom this Passover season finds in difficulty and danger.

In Unison

Reaffirming our solidarity with our fellow-Jews,
And feeling their anguish in their hour of darkness,
We share the hope of a brighter future.

And pledging our efforts to their just cause,
We recite these words of an ancient prayer,
Asking the blessing of Divine favor
On these and others of our distressed:

הַרְחֵמֵנוּ, הוּא יְבָרֵךְ אֶת אֶחָיו הַנִּתְּנִים בְּצָרָה.
וְיוֹצִיאֵם מֵאֲפֶלָה לְאוֹרָה, וּמִשְׁעָבוֹד לְגָאֻלָּה.

May the Merciful One bless our oppressed and afflicted brothers and sisters,
and lead them from darkness into light, and from oppression into redemption.

May our prayers strengthen them;
And may our efforts assist them.
May our Cup of Hope sustain them;
And may next Passover find them truly redeemed.

(From The Silverman Haggadah)

During the dark days of the Holocaust, Anne Frank and her family were hidden in the attic of non-Jewish friends in Amsterdam. From her Diary, written by the young teenager while in hiding, come the following words:

It really is a wonder that I haven't dropped all my ideals because they seem so absurd and impossible to carry out. Yet, I keep them, because in spite of everything I still believe that people are really good at heart.

I simply can't build up my hopes on a foundation consisting of confusion, misery, and death. I see the world gradually being turned into wilderness; I hear the ever-approaching thunder, which will destroy us too; I can feel the sufferings of millions, and yet, if I look up into the heavens, I think that it will all come out right, that this cruelty too will end, and that peace and tranquility will return again.

In the meantime, I must uphold my ideals, for perhaps the time will come when I shall be able to carry them out.

Anne Frank
(Diary, July 15, 1944)

SUPPLEMENTARY READINGS

I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a dream today.

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made plain, and the glory of the Lord shall be revealed, and all flesh shall see it together.

This will be the day when all of God's children will be able to sing with new meaning "My country 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim's pride, from every mountainside, let freedom ring."

So let freedom ring from the prodigious hilltops of New Hampshire!

Let freedom ring from the mighty mountains of New York!

Let freedom ring from the heightening Alleghenies of Pennsylvania!

Let freedom ring from the snowcapped Rockies of Colorado!

Let freedom ring from the curvaceous peaks of California!

But not only that, let freedom ring from Stone Mountain of Georgia!

Let freedom ring from every hill and mole hill of Mississippi!

From every mountainside, let freedom ring.

When we let freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of that old Negro spiritual, "Free at last! Free at last! Thank God almighty, we are free at last!"

Dr. Martin Luther King, Jr.
Washington, 1963

The Jewish prisoners in the German concentration camp at Bergen-Belsen did not have matzah for the observance of Passover in 1944. Under the circumstances the sages at the camp permitted the eating of regular bread. This benediction was composed for the sad occasion:

Our God in heaven, behold it is evident and known to You that it is our desire to do Your will and to celebrate the festival of Passover by eating matzah and by observing the prohibition of leavened food. But our heart is pained that the enslavement prevents us and we are in danger of our lives. Behold, we are prepared and ready to fulfill Your commandment: "And you shall live by them and not die by them."

We pray to You that You may keep us alive and preserve us and redeem us speedily so that we may observe Your statutes and do Your will and serve You with a perfect heart. Amen.

This version of The New Model Seder was created by Phillip Goldberg

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